

RELIGIOUS.

"I HAVE SEEN THY TEARS."—God has seen you weep over your worldly plans, and the disappointment of your worldly hopes. Has seen you weep under the visiting of afflictions—when the voice of a beloved child has been hushed forever, or when your house has been left desolate by the departure of the companion of your youth. Has seen you weep over your sins, or over the sentence of condemnation passed against you. Has seen you weep over the misery caused by the sin of others, over the desolation of Zion, over the majesty of God insulted, and the blood of Christ mingled under foot.

For these your tears should tell God how to see the tears of penitence and of sympathy with His cause. A tear thus shed is more acceptable to him than the costliest pearl. It will not be unnoticed or forgotten.

Happy is he who has felt and mourned over the bitterness of sins, whose warmest affections and deepest sympathies are devoted to the cause of God.

SERMON-MAKING IN PRAYER.—Should prayer offered in public be meditation? A few months ago we went to a church on a Sabbath evening in a large country town and heard something which so impressed us that we have since thought about it very often. It was not the sermon, there was nothing specially memorable in that. It was a prayer, at least when the minister began it, he said, "Let us pray," and the people bowed their heads as if in supplication. Then we heard, first a brief inquiry upon human nature, setting forth its dignity and importance. Then there was a description of the horrible and enslaving effects of superstition, and of false views of character of God which have always been entertained in the Christian Church. After this, the results of modern theological criticism were summed up, and the prayer concluded with a sketch in outline of the state of things in the good time coming when man will be emancipated from the bondage of traditions and rites of superstition, usages, and will recover his lost dominion over the divine in His own nature." This is no oration; it is an accurate account of what we heard on the occasion referred to, and in important respects it is much like what we have often heard in our own denominations and in others. There is a great deal of praying in pulpits that closely resembles sermon-making. Of course we intend no criticism of the obvious ideas and opinions of the ministers whom we hear; only ask whether such an oration can be called a prayer?—*Contarion Paper.*

No Ardinger Please Here.—A father with his little son, is journeying overland to California, and when straight he pitches his tent in some pleasant valley, the child is charmed with the spot, and begs his father to rear a house and remain there; and he begins to make a little fence about the tent, and dig up the wild flowers and plants there within the enclosure. But the father says, "No, my son. Our home is far distant. Let these things go for tomorrow, we must depart." Now God is taking us, my children, as pilgrims and strangers homewardly, but we desire to build here and must be often overthrown before we can learn to seek the city that had foundations, whose builder and maker is God."

Nothing is more beautiful to me than the habits of extending greetings and kindly welcomes to each other. These salutations amount to but little. It does not change a solid man into a generous man to say "A merry Christmas to you!" A selfish man is not changed into a benevolent man because he dispenses a certain number of gifts, some of which are dear! Nevertheless, it does have an effect on the average men, making one year with another, on the anniversary of the advent of our Lord and Savior Jesus Christ, to feel that this is a time to lay aside business and greet each other kindly, and exchange gifts.—*Bender.*

THE HAPPINESS.—Money un-satisfied makes nobody happy, neither to big houses, big farms, large acquaintances, power, fame, he is only happy that enjoys religion—he that knows his sins are forgiven, he, and he alone is at peace. How is it with you, reader?

CONGRATULATING DEATH.—To be philosophical is to be armed against the worst that may happen. When out of the womb no shapes may come to claim the firmness of our souls, philosophy has crowned us with its greatest laurels. To anticipate tomorrow is to master its to stand against an unfeared blow is to break its force. Thus to regard death as near at hand—alas! to live my hour till say but few (this)—not only strips death of half its grimness, but also elevates our responsibility and keeps fresh our consciousness of duty to our fellows. He who lives only as it might be his last finds himself like Buckingham, half in heaven. Our thought of shrinking, of evasion, of repaying next week or next year the wrong of this year, suggests itself to him who calmly sees the sun go down as if it might never rise again. Nor is this a sad or cheerless state, as may be supposed, for the well-balanced mind, which esteemeth death only a part of life—a link in the great chain of cause and effect—cannot be shadowed or depressed by a clear perception and a constant consciousness of the unavoidable. There is a self-containment, a spiritual equanimity, a tranquil feeling of restlessness in an understanding so well equipped for all contingencies which are unsettled and undetermined so can never know.

GIVING IS AN ACT OF WORSHIP.—Every gift for the Lord's cause should be an act of worship, even as the wise men from the East fell down and worshipped the babe in the manger, acknowledging Him to be the promised Messiah, and then opened their treasures, and presented to Him gifts—gold, frankincense, and myrrh, with an adoring faith sanctifying the gifts of love and gratitude.

There is no praying possible to man until he becomes again enough of a child not to calculate his rations, nor to crave an equivalent. John Weller.

AGRICULTURAL.

LEADING STOCK.—Overfeeding is as injurious as underfeeding. Probably more sickness occurs, especially amongst horses, from this cause than any other. In addition to this evil effect much fodder is wasted when stock are supplied with unlimited quantities. Even if it is only within their reach, they will pull it down, pick out the choice bits, and waste the remainder. There is certain amount which is just right, and either more or less than that is an evil to be guarded against. Owners of stock should watch this, as being more interested and better capable of judging than a great majority of hired men. The proper supply may be measured by the appetite of the animal, which in good health will lead it to eat with relish that is necessary. When my team is fed in the manner the beast has been overfed, and when it has just enough it will eat and enjoy it, however and lick the trough clean. It is difficult to manage this without direct occasional supervision. "Where the owner is, the colts clean," and the hind-sore much waste is almost certain to occur. *Health and Horse.*

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Good Cows! Good Butter!—Feed us we cannot make good and cheap butter from a poor cow. The more we improve our stock, the more money we shall make; and improvement (for a butter dairy) must lie in the direction of a more complete extraction of the milk from the fat and its more complete conversion into cream. We want the best type of Jersey—a butter breed almost exclusively—or as near to it as possible.

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